

חומש עם רש"י • מטות-מסעי • תמישי

Complete Word-for-Word Interlinear • Navy & Gold Edition

MATOT-MASEI • 5TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we find ourselves standing with Klal Yisrael on the steppes of Moav, right by the Yarden across from Yericho, as Hashem gives Moshe Rabbeinu the final, crucial instructions before the nation crosses over into Eretz Yisrael. Hashem commands the Bnei Yisrael to completely dispossess the land's inhabitants and destroy all of their avodah zarah, warning them of the spiritual and physical dangers of leaving any of them behind.

We then learn about the mitzvah of dividing the land by lot among the families of the nine and a half tribes. To ensure we know the exact borders of our holy inheritance, Hashem outlines the precise boundaries of Eretz Yisrael on all four sides—south, west, north, and east—distinguishing it from the lands already given to Reuven, Gad, and the half-tribe of Menasheh on the eastern side of the Yarden.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

פסוק א

Pasuk 1

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה בְּעֶרְבַת מוֹאָב עַל יַרְדֵּן יִרְחוֹ לֵאמֹר:

saying Yericho the Jordan of by Moav in the plains of Moshe to Hashem And spoke

פסוק ב

Pasuk 2

דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי אַתֶּם עֹבְרִים אֶת הַיַּרְדֵּן

the Yarden — are crossing you When to them and you shall say Yisrael the children of to Speak

אֶל אֶרֶץ כְּנָעַן:

Kenaan the land of to

רש"י

כִּי אַתֶּם עֹבְרִים אֶת הַיַּרְדֵּן וְגו' וְהָלָא כַּמָּה פְּעָמִים

times several But is it not etc. and you shall drive out etc. the Jordan — are passing over you When

הֲזָהָרוּ עַל כֵּן? אֵלֶּיךָ אָמַר לָהֶם מֹשֶׁה כְּשֶׁאַתֶּם עֹבְרִים בַּיַּרְדֵּן בִּיבֶשֶׁת

on dry land through the Jordan are passing when you Moshe to them said thus rather this about they were warned

עַל מִנַּת כֵּן תַּעֲבְרוּ, וְאִם לֹא — מֵיִם בָּאִין וְשׁוֹטְפִין אֶתְכֶם, וְכֵן מְצִינוּ

we find and so you and overwhelm will come the waters not and if you shall pass this condition of on

שָׁאֵמַר לָהֶם יְהוֹשֻׁעַ יְהוֹשֻׁעַ ד' בְּעוֹדָם בַּיַּרְדֵּן סוֹטָה ל"ד:

34a Sotah in the Jordan while they were still chapter 4 Yehoshua Yehoshua to them that said

פסוק ג

וְהוֹרַשְׁתֶּם אֶת כָּל יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם וְאַבְדֶּתֶם אֶת כָּל
all — and you shall destroy from before you the land the inhabitants of all — and you shall drive out

מִשְׁכִּיתָם וְאֵת כָּל צִלְמֵי מִסְכֹּתָם תֵּאַבְדּוּ וְאֵת כָּל בָּמֹתָם
their high places all and — you shall destroy their molten gods the images of all and — their figured stones

תִּשְׁמִידוֹ:

you shall demolish

רש"י

וְהוֹרַשְׁתֶּם. וְגִרְשְׁתֶּם:

and you shall expel and you shall drive out

רש"י

מִשְׁכִּיתָם. כְּתִרְגוּמוֹ — "בֵּית סִגְדֵּתְהוֹן", עַל שֵׁם שֶׁהָיוּ מְסַכְכִּין אֶת הַקֶּרֶעַ
the ground — cover that they would account of on their prostration house of like its translation their spots of worship

בְּרִצְפַּת אֲבָנִים שֶׁל שֵׁשׁ לְהִשְׁתַּחֲוֹת עֲלֵיהֶם בְּפִשּׁוּט יָדַיִם וְרַגְלָיִם, כְּדֹכְתִּיב
as it is written and feet hands with spreading of upon them to prostrate themselves marble of stones with a pavement of

"וְאָבֹן מִשְׁפִּית לֹא תִתְּנוּ בְּאַרְצְכֶם לְהִשְׁתַּחֲוֹת עֲלֶיהָ" וִיקָרָא כ"ו :

26 Vayikra upon it to prostrate yourselves in your land shall you place not covering and a stone of

רש"י

מִסְכֹּתָם. כְּתִרְגוּמוֹ — "מִתְכַּתְהוֹן":

their molten images is like its Targum their molten gods

פסוק ד

וְהוֹרַשְׁתֶּם אֶת הָאָרֶץ וַיִּשְׁבְּתֶם בָּהּ כִּי לָכֶם נָתַתִּי אֶת הָאָרֶץ לְרִשְׁתָּהּ
to possess the land — I have given to you for in it and you shall dwell the land — And you shall drive out

אַתָּה:

it

רש"י

וְהוֹרַשְׁתֶּם אֶת הָאָרֶץ. וְהוֹרַשְׁתֶּם אוֹתָהּ מִיּוֹשְׁבֶיהָ, וְאֵין וַיִּשְׁבְּתֶם בָּהּ —
in it and you shall dwell and then of its inhabitants it and you shall dispossess the land — And you shall dispossess

תּוֹכְלוּ לְהִתְקַיֵּם בָּהּ, וְאִם לֹא — לֹא תּוֹכְלוּ לְהִתְקַיֵּם בָּהּ:

in it to remain you will be able not not and if in it to remain you will be able

פסוק ה

וְהִתְנַחֲלֶתֶם אֶת הָאָרֶץ בְּגוּרָל לְמִשְׁפְּחֹתֵיכֶם לְרֹב תִּרְבּוּ אֶת
— you shall increase to the numerous for your families by lot the land — And you shall inherit

נִחְלָתוֹ וְלְמַעַט תִּמְעִיט אֶת נִחְלָתוֹ אֶל אֲשֶׁר יֵצֵא לוֹ שָׁמָּה
there for him goes out where to his inheritance — you shall decrease and to the few his inheritance

הַגּוֹרֵל לוֹ יִהְיֶה לְמִטּוֹת אֲבֹתֵיכֶם תִּתְּנֶהּ לוֹ:

you shall inherit your fathers according to tribes of it shall be to him the lot

רש"י

אל אשר יצא לו שמה. מקרא קצר הוא זה: אל מקום אשר יצא לו שמה

there for him goes out where the place to this is shortened a verse there for him it goes out where To

הגורל לו יהיה :

it shall be to him the lot

רש"י

למטות אבתיכם. לפי חשבון יוצאי מצרים כבא בתרא קי"ז ;

117 Batra Bava Mitzrayim those who came out of the number of according to your fathers according to the tribes of

ד"א — ב"ב גבולין פמנין השבטים:

the tribes like the number of districts into twelve another explanation

פסוק ו

Pasuk 6

וְאֵם לֹא תוֹרִישׁוּ אֶת יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם וְהָיָה אֲשֶׁר

those whom and it shall be from before you the land the inhabitants of — you dispossess not And if

תוֹתִירוּ מֵהֶם לְשָׁכִים בְּעֵינֵיכֶם וּלְצִנִּינִם בְּצַדֵּיכֶם וְצָרְרוּ אֶתְכֶם

you and they shall harass in your sides and thorns in your eyes shall be stings of them you allow to remain

עַל הָאָרֶץ אֲשֶׁר אַתֶּם יֹשְׁבִים בָּהּ:

in it dwell you wherein the land in

רש"י

והיה אשר תותירו מהם. יהיו לכם לרעה:

for harm to you they shall be of them you leave over that And it shall be

רש"י

לשכים בעיניכם. ליתדות המנקרות עיניכם, תרגום של יתדות "שיכיא":

"shichaya" pegs is of the Targum your eyes that prick out as pegs in your eyes as thorns

רש"י

ולצנינם. פותרין בו הפותרים לשון מסוכת קוצים הסוככת אתכם, לסגר

to close in you which hedges thorns a hedge of an expression of the translators it explain And for thorns

ולכלא אתכם מאין יוצא וְכָא:

and coming in anyone going out from without you and to imprison

רש"י

וצררו אתכם. פתרגומו:

like its translation you and they will distress

פסוק ז

וְהָיָה כַּאֲשֶׁר דִּמְיִיתִי לַעֲשׂוֹת לָהֶם אֲעֲשֶׂה לָכֶם:

to you I will do to them to do I planned just as and it shall be

פסוק ח

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵּאמֹר:

saying Moshe to Hashem And spoke

פסוק ט

צוֹ אֶת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי אַתֶּם בָּאִים אֶל הָאָרֶץ

the land of to are coming you When to them and you shall say Yisrael the children of — Command

כְּנָעַן זֹאת הָאָרֶץ אֲשֶׁר תִּפֹּל לָכֶם בְּנַחֲלָה אֶרֶץ כְּנָעַן לְגִבְלֹתֶיהָ:

according to its Kenaan the land of as an inheritance to you shall fall that the land this is Kenaan boundaries

רש"י

זאת הארץ אשר תפל לכם וגו'. לפי שהרבה מצות נוהגות בארץ ואין נוהגות

practiced and are not in the Land are practiced mitzvos that many Because etc. to you shall fall that is the land This

בחוץ לארץ, הצרה לכתב מצרני גבולי רוחותיה סביב, לומר לה מן

from to you to say all around its directions the borders of the boundaries of to write it was necessary of the Land outside

הגבולים הללו ולפנים המצות נוהגות עי' גיטין ח' :

8a Gittin see are practiced the mitzvos and inward these the borders

רש"י

תפל לכם. על שם שנתחלקה בגורל נקראת חלקה לשון נפילה;

falling an expression of division is called by lot that it was divided account of on to you falls

ומ"א אומר ע"י שהפיל הקב"ה שריהם של שבעה אמות מן

from nations seven of their guardian angels the Holy One that He cast down by means of says and Midrash Aggadah

השמים וכפתו לפני משה אמר לו ראה אין בהם עוד כח עי' תנחומא :

Tanchuma see strength any more in them there is not see to him He said Moshe before and bound them the heavens

פסוק י

וְהָיָה לָכֶם פֶּאת נֶגֶב מִמִּדְבַּר צֵן עַל יְדֵי אֲדוֹם וְהָיָה

and it shall be Edom the borders of alongside Tzin from the wilderness of south the corner of for you And it shall be

לָכֶם גְּבוּל נֶגֶב מִקְצֵה יָם הַמֶּלַח קִדְמָה:

eastward Salt the Sea of from the edge of south the boundary of for you

רש"י

והיה לכם פאת נגב. רוח דרומית אשר מן המזרח למערב:

to the west the east from which southern the side south the boundary of for you And it shall be

ממדבר צן. אשר אצל אדום מתחיל מקצוע דרומית מזרחית של ארץ תשעת
 the nine the land of of eastern southern the corner begins Edom is next to which Zin From the wilderness of
המטות; כיצד? שלוש ארצות יושבות בדרומה של ארץ ישראל זו אצל זו —
 this one next to this one Israel the Land of of to the south are situated lands Three How so tribes
קצת ארץ מצרים וארץ אדום כלה וארץ מואב כלה, ארץ מצרים
 Egypt The land of entirely Moab and the land of entirely Edom and the land of Egypt the land of part of
במקצוע דרומית מערבית, שנאמר בפרשה זו מעצמון נחלה מצרים והיו
 and shall be Egypt to the brook of from Azmon this in the section as it is said western southern is at the corner
תוצאתיו הימה, ונחל מצרים היה מחלה על פני כל ארץ מצרים שנאמר
 as it is said Egypt the land of all the face of along running was Egypt And the brook of at the sea its goes out
יהושע י"ג "מן השיחור אשר על פני מצרים", ומפסיק בין ארץ מצרים
 Egypt the land of between and it divides Egypt the face of is before which the Shihor From 13 Yehoshua
לארץ ישראל, וארץ אדום אצלה לצד המזרח, וארץ מואב אצל
 is next to Moab and the land of the east on the side of is next to it Edom And the land of Israel and the Land of
ארץ אדום בסוף הדרום למזרח. וכשיצאו ישראל ממצרים, אם רצה
 wished if from Egypt Israel And when went out to the east the south at the end of Edom the land of
המקום לקרב את כניסתם לארץ, היה מעבירם את הנילוס לצד צפון
 north towards the Nile — led them across He would have into the Land their entry — to bring near the Omnipresent
ובאין לארץ ישראל, ולא עשה כן, וזהו שנאמר שמות י"ג "ולא נחם
 led them And not 13 Shemos what is said and this is so did He but not Israel into the Land of and they would come
אלהים דרך ארץ פלשתים", שהם יושבים על הים במערבה של ארץ כנען
 Canaan the land of of in the west the sea by were dwelling who they the Philistines the land of by way of God
— פענן שנאמר בפלשתים צפניה ב' "ישבי חבל הים גוי כרתים"
 Cherethites the nation of the sea the region of inhabitants of 2 Zephaniah regarding the Philistines it is said just as
ולא נחם אותו הדרך, אלא הסבן והוציאם דרך דרומה אל
 to its south by way of and brought them out He turned them but way that lead them and He did not
המדבר, והוא שקראו יחזקאל יחזקאל כ' "מדבר העמים", לפי שהיו כמה
 several there were because the peoples the wilderness of 20 Ezekiel Ezekiel that which called it and it is the wilderness
אמות יושבים בצדו; ואחלכין אצל דרומה מן המערב כלפי מזרח תמיד עד
 until always east towards the west from its south along And they proceeded by its side dwelling nations
שבאו לדרומה של ארץ אדום, ובקשו ממלך אדום שיניחם לעבר
 to pass that he permit them Edom from the king of and they requested Edom the land of of to the south they came
דרך ארצו ולהכנס לארץ דרך רחבה ולא רצה, והצרכו לסבב את
 — to go around and they were forced did he wish but not its breadth by way of into the Land and to enter his land by way of
כל דרומה של אדום עד בואם לדרומה של ארץ מואב, שנאמר שופטים י"א
 11 Judges as it is said Moab the land of of to the south their coming until Edom of the south all
"וגם אל מלך מואב שלח ולא אבה", והלכו כל דרומה של מואב עד סופה,
 its end until Moab of the south all And they went did he consent but not he sent Moab the king of to And also
ומשם הפכו פניהם לצפון עד שסבבו כל מצר מזרחי שלה לרחבה;
 along its breadth of hers eastern the border all they went around until to the north their faces they turned and from there
וכשכלו את מזרחה, מצאו את ארץ סיחון ועוג שהיו יושבין במזרחה של
 of at the east dwelling who were and Og Sihon the land of — they found its east — and when they finished

אֶרֶץ כְּנָעַן וְהַיַּרְדֵּן מִפְּסִיק בֵּינֵיהֶם, וְזֶהוּ שְׁנֵאֲמַר בְּיַפְתָּח שֵׁם "וַיֵּלֶךְ

And he went there regarding Jephthah what is said and this is between them dividing with the Jordan Canaan the land of

בַּמִּדְבָּר וַיָּסֹב אֶת אֶרֶץ אֱדוֹם וְאֶת אֶרֶץ מוֹאָב וַיָּבֹא מִמִּזְרַח שֶׁשֶׁשׁ

the sun from the east of and came Moab the land of and — Edom the land of — and compassed in the wilderness

לְאֶרֶץ מוֹאָב", וְכָבְשׁוּ אֶת אֶרֶץ סִיחֹן וְעוֹג שֶׁהִיְתָה בְּצִפּוֹנָהּ שֶׁל אֶרֶץ מוֹאָב

Moab the land of of on the north which was and Og Sihon the land of — And they conquered Moab to the land of

וְקָרְבוּ עַד הַיַּרְדֵּן, וְהוּא כִּנְגֵד מְקֻצֵּעַ צִפּוֹנָה מַעֲרָבָהּ שֶׁל אֶרֶץ מוֹאָב; נִמְצָא

It results Moab the land of of westward northward the corner was opposite and it the Jordan up to and they approached

שֶׁאֶרֶץ כְּנָעַן שְׂבָעָכָר הַיַּרְדֵּן לַמַּעֲרָב, הִנֵּה מְקֻצֵּעַ דְּרוֹמִית מִזְרָחִית שֶׁלָּהּ אֵצֶל

next to of hers eastern southern the corner had to the west the Jordan which is on the side of Canaan that the land of

אֱדוֹם:

Edom

פסוק יא

Pasuk 11

וְנִסֵּב לָכֶם הַגְּבוּל מִנֶּגֶב לְמַעַלָּה עֲקֶרְבִּים וְעָבַר צִנָּה וְהָיָה

and shall be to Zin and it shall pass of Akkrabbim of the ascent from the south the boundary for you And shall turn

וְהָיוּ תוֹצְאוֹתָיו מִנֶּגֶב לְקֶדֶשׁ בְּרִנְעַ וַיֵּצֵא חָצַר אֲדָר וְעָבַר

and it shall pass Addar to Hazar and it shall go out Barnea of Kadesh from the south its goings out and shall be

עֲצֻמָּנָה:

to Azmon

רש"י

וְנִסֵּב לָכֶם הַגְּבוּל מִנֶּגֶב לְמַעַלָּה עֲקֶרְבִּים. כָּל מְקוֹם שְׁנֵאֲמַר "וְנִסֵּב" אוֹ

or and shall turn where it is said place Every Akkrabbim to the ascent of from the south the border for you And shall turn

"וַיֵּצֵא" מִלְמַד שֶׁלֹּא הָיָה הַמָּצָר שׁוּה אֲלָא הוּלָהּ וַיֵּצֵא לְחוּץ; יוֹצֵא הַמָּצָר

the boundary goes out outward and goes out goes but rather straight the boundary was that not it teaches and shall go out

וְעוֹקֵם לְצִד צִפּוֹנוֹ שֶׁל עוֹלָם, בְּאַלְכֶסוֹן לַמַּעֲרָב, וְעוֹבֵר הַמָּצָר בְּדְרוֹמָהּ שֶׁל

of on the south the boundary and passes to the west diagonally the world of the north toward the side of and bends

מַעַלָּה עֲקֶרְבִּים, נִמְצָא מַעַלָּה עֲקֶרְבִּים לְפָנִים מִן הַמָּצָר:

the boundary from inside Akkrabbim the ascent of it is found Akkrabbim the ascent of

רש"י

וְעָבַר צִנָּה. אֶל צִן, כְּמוֹ מִצְרַיִם:

to Mitzrayim like Zin to to Zin and it shall pass

רש"י

וְהָיוּ תוֹצְאוֹתָיו. קְצוֹתָיו, בְּדְרוֹמָהּ שֶׁל קֶדֶשׁ בְּרִנְעַ:

Barnea Kadesh of at the south its ends its goings out and shall be

רש"י

וַיֵּצֵא חָצַר אֲדָר. מִתְפַּשֵּׁט הַמָּצָר וּמִרְחִיב לְצִד צִפּוֹן שֶׁל עוֹלָם

the world of the north towards the side of and widens the boundary spreads Addar to Chazar And it shall go forth

וְנִמְשָׁה עוֹד בְּאַלְכֶסוֹן לַמַּעֲרָב, וְכֵן לֹחֲצֵר אֲדָר, וּמִשָּׁם לְעֲצֻמֹן, וּמִשָּׁם

and from there to Atzmon and from there Addar to Chazar and comes to the west obliquely further and extends

לְנַחַל מִצְרַיִם; וּלְשׁוֹן וְנָסַב הָאֵמֹר כָּאן, לְפִי שִׁפְתָּב וַיֵּצֵא
and it shall go forth that it wrote is because here which is said and it turned about And the expression Mitzrayim to the Brook of
חֲצַר אֲדָר, שֶׁהִתְחִיל לְהִרְחִיב מִשְׁעָבֵר אֶת קֶדֶשׁ בְּרִנֵּעַ, וְרֹחַב אוֹתָהּ רְצוּעָה
strip that and the width of Barnea Kadesh — from when it passed to widen that it began Addar to Chazar
שֶׁבְּלָטָה לָצֵד צִפּוֹן הִיָּתָה מִקֶּדֶשׁ בְּרִנֵּעַ עַד עֲצֻמוֹן, וּמִשָּׁם וְהִלָּאָה
and further on and from there Atzmon until Barnea from Kadesh was the north towards the side of which projected
נִתְקַצַּר הַמָּצָר וְנָסַב לָצֵד הַדְרֹם וּבָא לוֹ לְנַחַל מִצְרַיִם,
Mitzrayim to the Brook of and came the south towards the side of and turned about the boundary became narrower
וּמִשָּׁם לָצֵד הַמַּעְרָב אֶל הַיָּם הַגָּדוֹל שֶׁהוּא מָצָר מֵעֲרֶכָה שֶׁל כָּל אֶרֶץ
the Land of all of of its west the boundary of which is Great the Sea to the west towards the side of and from there
יִשְׂרָאֵל, נִמְצָא שֶׁנַּחַל מִצְרַיִם בְּמִקְצוֹעַ מַעְרָבִית דְּרוֹמִית:
southern western is at the corner Mitzrayim that the Brook of It follows Yisrael

פסוק יב

Pasuk 12

וְנָסַב הַגָּבּוֹל מֵעֲצֻמוֹן נַחֲלָה מִצְרַיִם וְהָיוּ תוֹצְאָתָיו הַיָּמָה:
at the Sea its terminations and shall be Mitzrayim to the Wadi of from Azmon the boundary and shall turn
רש"י
והיו תוצאתיו הימה. אל מִצְרַר הַמַּעְרָב שְׁאִין עוֹד גָּבּוֹל נִגְבַּ מֵאֲרִיף
extends the south the border of any more because not the west the boundary of to at the sea its goings out and shall be
לָצֵד הַמַּעְרָב מִשָּׁם וְהִלָּאָה:
and further on from there the west to the side of

פסוק יג

Pasuk 13

וְגָבּוֹל יָם וְהָיָה לָכֶם הַיָּם הַגָּדוֹל וְגָבּוֹל זֶה יִהְיֶה לָכֶם
for you shall be this and a boundary the Great the Sea for you and it shall be of the west And the boundary
גָּבּוֹל יָם:
the west the boundary of
רש"י
וגבול ים. וּמִצְרַר מַעְרָבִי מֵהוּ?
what is it western and the border of the sea and the boundary
רש"י
והיה לכם הים הגדול. לְמִצְרַר:
for the boundary the great the sea unto you and shall be
רש"י
וגבול. הַנִּסְיִן שֶׁבְּתוֹךְ הַיָּם אֲףֵי הֵם מִן הַגָּבּוֹל, וְהֵם אֵיִים שֶׁקוֹרִין אִיזל"ס:
isles that they call islands and they the boundary are of they also the sea that are within the islands And the boundary

פסוק יד

וְזֶה יִהְיֶה לָכֶם גְּבוּל צָפוֹן מִן הַיָּם הַגָּדֹל תִּתְּאוּ לָכֶם הָר

Hor for yourselves you shall mark great the sea from north the boundary of for you shall be And this

הָהָר:

the mountain

רש"י

גְּבוּל צָפוֹן. מְצָר צָפוֹן:

north the border of north boundary of

רש"י

מִן הַיָּם הַגָּדֹל תִּתְּאוּ לָכֶם הָר הַהָר. שֶׁהוּא בְּמִקְצוֹעַ צְפוֹנִית מְעַרְבִית וְרֹאשׁוֹ

and its top west north at the corner which is Hor Mount for yourselves you shall mark great the sea From

מִשְׁפִּיעַ וְנִכְנָס לְתוֹךְ הַיָּם, וַיֵּשׁ מֵרֶחֶב הַיָּם לְפָנִים הִימָנוּ וְחוּצָה הִימָנוּ:

from it and outward from it inward of the sea of the width and there is the sea into and enters slopes down

רש"י

תִּתְּאוּ. תִּשְׁפְּעוּ לָכֶם, לְנִטּוֹת מִמְּעַרְב לְצָפוֹן, אֶל הָר הָהָר:

the mountain Hor to to the north from west to turn for yourselves you shall slant you shall mark

רש"י

תִּתְּאוּ. לְשׁוֹן סִבָּה, כְּמוֹ "אֶל" תָּא הָרָצִים" מַלְכִּים א י"ד , "וְתֹאֲי

and the chambers of 14 I Kings the runners the chamber of to just as slanting an expression of you shall turn

הַשַּׁעַר" יַחְזָקָאֵל מ' — הַיָּצִיעַ, שֶׁקוֹרִין אֶפְנֵדִי"ן, שֶׁהוּא מוֹסֵב וּמִשְׁפָּע:

and slanted is sloped which it apendiz which they call the lean-to 40 Ezekiel the gate

פסוק טו

מִהָר הָהָר תִּתְּאוּ לְבָא חֲמַת וְהָיוּ תוֹצְאוֹת הַגְּבֹל צִדְדָּה:

to Tzedad the boundary the goings out of and shall be Chamas to the entrance of you shall draw the mountain from Hor

רש"י

מִהָר הַהָר. תִּסְבּוּ וְתֵלְכוּ אֶל מְצָר הַצָּפוֹן לְצַד הַמְּזָרְחָה, וְתִפְגְּעוּ

and you shall arrive the east to the side of the north the boundary of to and you shall go you shall turn the Hor From Mount

בְּלְבָא חֲמַת, זֶה אַנְטוֹכְיָא:

Antioch this is Chamath at the entrance of

רש"י

תוֹצְאוֹת הַגְּבֹל. סוֹפֵי הַגְּבֹל; כָּל מְקוֹם שֶׁנֶּאֱמַר תוֹצְאוֹת הַגְּבֹל, אוֹ

either the boundary the goings out of where it is said place every the boundary the ends of the boundary The goings out of

הַמְּצָר כָּלָה שָׁם לְגִמְרֵי וְאִינוּ עוֹבְרִין לְהֵלֵךְ כָּלָל, אוֹ מִשָּׁם מִתְפַּשֵּׁט וּמִרְחִיב

and widens it spreads from there or at all further on pass and it does not completely there ends the boundary line

וְיֹצֵא לְאַחֲרָיו לְהַמְשִׁיךְ לְהֵלֵךְ בְּאַלְכָסוֹן יוֹתֵר מִן הָרֶחֶב הָרִאשׁוֹן, וּלְעֲנִין רֶחֶב

the width of and regarding first the width than more diagonally further on to extend backwards and goes out

הַמֶּדָּה הָרִאשׁוֹן קָרָא תוֹצְאוֹת, שֶׁשָּׁם פָּלְתָה אוֹתָהּ מֶדָּה:

measurement that ended because there goings out it calls it first the measurement

פסוק טז

Pasuk 16

וַיֵּצֵא הַגִּבֹּל זִפְרֹנָה וְהָיוּ תוֹצְאוֹתָיו חָצֵר עֵינָן זֶה יִהְיֶה לָּכֶם

for you shall be this Enan at Hazar its terminations and shall be to Ziphron the boundary and shall go out

גָּבֹול צָפוֹן:

north the boundary of

רש"י

והיו תוצאתיו חצר עינן. הוא היתה סוף המצר הצפוני, ונמצאת

and it turns out the northern the boundary the end of was it Enan at Chazar its extensions And the goings out of it shall be

חצר עינן במקצוע צפונית מזרחית, ומשם והתאיתם לכם אל מצר

the boundary to for yourselves you shall draw and from there east north was in the corner Enan Chazar

המזרחי:

the eastern

פסוק יז

Pasuk 17

והתאיתם לכם לגבול קדמה מחצר עינן שפמה:

to Shepham Enan from Chazar eastward for a boundary for yourselves and you shall draw

רש"י

והתאיתם. לשון הסבה ונטיה, כמו "תתאו":

you shall turn just like and inclining turning an expression of and you shall turn

רש"י

שפמה. במצר המזרחי, ומשם הרבקה:

to Riblah and from there the eastern on the boundary to Shepam

פסוק יח

Pasuk 18

וירד הגבול משפם הרבקה מקדם לעין וירד הגבול

the boundary and shall descend of Ain from the east to Riblah from Shepham the boundary and shall descend

ומחה על כתרף ים כנרת קדמה:

eastward of Chinnereth of the Sea the slope upon and shall strike

רש"י

מקדם לעין. שם מקום, והמצר הולך במזרחו, נמצא העין לפניו מן

· is within the Ain it turns out on its east goes and the boundary a place the name of of Ain On the east

המצר ומארץ ישראל הוא:

it is Yisrael and of the Land of the boundary

רש"י

וירד הגבול. כל שהגבול הולך מצפון לדרום הוא יורד והולך:
and continues goes down it to south from north goes that the boundary the more the boundary And shall go down

רש"י

ומחה על כתף ים כנרת קדמה. שיהא ים כנרת תוף לגבול,
the border within Chinnereth the Sea of so that there will be eastward Chinnereth the Sea of the slope of upon and it shall smite
במערב, והגבול במזרח ים כנרת, ומשם ירד אל הירדן, והירדן
and the Jordan the Jordan to it went down and from there Chinnereth the Sea of is on the east of and the border on the west
מושף ובא מן הצפון לדרום בא לכסון, נוטה לצד מזרח מתקרב
coming closer east towards the side of inclining in a slant to the south the north from and comes extends
לצד ארץ כנען כנגד ים כנרת, ומושף לצד מזרח של
of its east towards the side of and it extends Chinnereth the Sea of opposite Canaan the Land of towards the side of
ארץ ישראל כנגד ים כנרת עד שנופל בים המלח, ומשם קלה
ends and from there Salt into the Sea of it falls until Chinnereth the Sea of opposite Yisrael the Land of
הגבול בתוצאותיו אל ים המלח, שממנו התחלת מצר מקצוע דרומית
south the corner of the boundary of is the beginning of from which Salt the Sea of to at its goings forth the border
מזרחית, הרי סובבת אותה לארבע רוחותיה:
sides on its four it it surrounds behold east

פסוק יט

Pasuk 19

וירד הגבול הירדנה והיו תוצאותיו ים המלח זאת תהיה
shall be this Salt at the Sea of its terminations and shall be to the Jordan the boundary and shall descend
לכם הארץ לגבולתיה סביב:
all around according to its the land for you boundaries

פסוק כ

Pasuk 20

ויצו משה את בני ישראל לאמר זאת הארץ אשר תתנחלו
you shall inherit which the land this is saying Yisrael the children of — Moshe And commanded
אתה בגורל אשר צוה יהוה ליתת לתשעת המטות וחצי המטה:
the tribe and half of the tribes to the nine of to give Hashem commanded which by lot it

פסוק כא

Pasuk 21

כי לקחו משה בני הראובני לבית אבתם ומטה
and the tribe of their fathers according to the house Reuven the children of the tribe of have taken for
בני הגדי לבית אבתם וחצי מטה מנשה לקחו נחלתם:
their inheritance have taken Menashe the tribe of and half of their fathers according to the house Gad the children of of

שְׁנֵי הַמִּטּוֹת וְחֶצִי הַמִּטָּה לָקְחוּ נַחֲלָתָם מֵעֵבֶר לַיַּרְדֵּן יָרְחוֹ קְדָמָה
eastward Yericho the Jordan of from across their inheritance have taken the tribe and half of the tribes the two of

מִזְרָחָה:

toward the sunrise

רש"י

קְדָמָה מִזְרָחָה. אֶל פְּנֵי הָעוֹלָם, שֶׁהֵם בְּמִזְרָח, שְׂרוֹחַ מִזְרָחִית קְרוּיָה פָּנִים
front is called eastern for the direction in the east which is the world the face of to eastward At the front

וּמִעֲרָבִית קְרוּיָה אַחֲוֹר, לְפִיכָּה דָרוֹם לַיָּמִין וְצָפוֹן לְשִׁמְאֹל:
is to the left and north is to the right south therefore behind is called and the western

CHAPTER SUMMARY

The aliyah begins with Hashem's command to dispossess the inhabitants of Canaan, destroy their molten images and high places, and settle the land, warning that any remaining inhabitants will become like thorns in our sides. Hashem then details the exact geographical boundaries of the Promised Land—from the Wilderness of Zin and the Dead Sea in the south, to the Great Sea in the west, Mount Hor in the north, and down along the Yarden to the Dead Sea in the east. Finally, Moshe Rabbeinu instructs the Bnei Yisrael that this defined territory is the inheritance to be divided by lot among the nine and a half tribes, as the other two and a half tribes have already received their portions on the eastern side of the Yarden.

למעשה WHAT TO TAKE HOME

In this week's parashah, the Torah outlines the precise borders of Eretz Yisrael, mapping out every corner, mountain, and valley. But right before this, Hashem gives a stark warning: if Bnei Yisrael do not completely clear out the negative, idolatrous influences of the land, those remaining elements will become "stings in your eyes and thorns in your sides." The Torah is teaching us a profound rule in spiritual geography. To truly inherit the holy space Hashem has designated for you, you must first make a clean break from the negative influences that threaten to compromise it.

We all have our own "boundaries", the holy spaces of our daily lives, like our homes, our Shabbos table, or the quiet moments we set aside for Torah study and tefillah. We want these spaces to be pure and filled with kedushah. Yet, so often, we try to build this holiness while allowing small, toxic habits or negative environments to linger in the background. We think we can tolerate just a little bit of the "clutter" of the outside world. But the Torah warns us that what we compromise on today will become a painful thorn in our side tomorrow, slowly irritating our spiritual vision and disrupting our peace.

To build a life of true emunah and yiras Shamayim, we must be willing to draw clear lines. You cannot fully settle into your spiritual inheritance if you are still harboring the very things that pull you away from Hashem. True growth requires the courage to identify what is holding you back and to clear it out completely, making room for the blessings Hashem wants to give you.

Today, identify one negative influence, toxic habit, or inappropriate distraction in your personal environment, and make a firm, clean break from it to protect the holiness of your home and mind.

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THE SUGYA

In this daf, we are zocheh to delve deeper into the sugya of bechor (firstborn) animals and the exact moment of birth that determines their kedushah. The Gemara continues analyzing the machlokes between Rabba and Rav Huna regarding whether the birth of a firstborn consecrates the limbs retroactively or only from that point forward. We look closely at a Mishnah discussing a mother animal having difficulty giving birth, where one cuts the fetus limb by limb, and we try to resolve our questions based on whether the limbs must be buried or can be thrown to the dogs.

We then move into a beautiful series of deep halachic she'eilos raised by Rava and other Amoraim regarding the physical mechanics of birth. The Gemara explores various scenarios of interposition (chatzitzah) in the womb, such as wrapping the fetus in palm bast, a cloak, or the afterbirth of another animal. We also learn about unusual cases, like a fetus swallowed by a weasel and brought out, or a fetus passing from one womb directly into another attached womb, analyzing what truly constitutes a halachic birth.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

עמוד א' DAF 70A

EXPLANATION

ואי אתמר בהא: בהא קאמר רבה, אבל בהא – אימא מודי ליה לרב הונא, צריכא.

And if the dispute **was stated** only **with regard to that** case of the firstborn, one might have thought: **It is only in that case that Rabba says** the animal is consecrated from that point forward, as it results in a stringency, **but in this** case of selling to a gentile, **I might say he concedes to Rav Huna**. Therefore, both statements are **necessary**.

QUESTION

תנו: המכפרת המקשה לילד – מחתה אבר ואבר ומשליה לכלבים.

The Gemara raises a difficulty: **We learned** in a Mishnah: If an animal giving birth to a firstborn is having difficulty giving birth, **one may cut** the fetus limb by limb and **cast** the limbs to the dogs.

QUESTION

מאי לאו, מחתה ומניח?

What, is it not referring to a case where **one cuts and leaves** the limbs aside, casting them to the dogs only after most of the fetus has emerged?

QUESTION

ואי אמרת למפרע הוא קדוש – יקבר מיבעי ליה!

And if you say that once the majority emerges, the fetus is consecrated retroactively, then it should have said that the limbs must be buried, since they are retroactively consecrated!

ANSWER

לא, הָכָא בְּמַאי עֲסָקִינוּ? בְּמַחְתָּהּ וּמִשְׁלִיהָ.

The Gemara answers: No, here we are dealing with a case where one cuts and immediately casts each limb to the dogs before the majority of the fetus has emerged.

QUESTION

אֲבָל מַחְתָּהּ וּמְנִיחָהּ, מַאי יִקְבֵּר?

The Gemara asks: But if one cuts and leaves them, what is the halacha? Must they indeed be buried?

QUESTION

אֲדֹתָנָא סִיפָא: "יֵצֵא רוּבוֹ יִקְבֵּר וְנִפְטָרָה מִן הַבְּכוּרָה",

If so, rather than teaching in the latter clause: If its majority emerged, it must be buried, and the mother is exempted from future firstborn status,

QUESTION

לִיפְלוּג וְלִיתְנִי בְּדִידִיהּ: בְּמָה דְּבָרִים אֲמֹרִים – בְּמַחְתָּהּ וּמִשְׁלִיהָ אֲבָר אֲבָר, אֲבָל מַחְתָּהּ וּמְנִיחָהּ – יִקְבֵּר.

let the Tanna distinguish and teach within the first case itself: In what case are these words said? With regard to one who cuts and casts limb by limb. But if one cuts and leaves them, they must be buried!

ANSWER

הֲכִי נִמְי קֶאָמַר: בְּמָה דְּבָרִים אֲמֹרִים? בְּמַחְתָּהּ וּמִשְׁלִיהָ, אֲבָל מַחְתָּהּ וּמְנִיחָהּ – נַעֲשֶׂה כְּמִי שִׁיֵּצֵא רוּבוֹ, וְיִקְבֵּר.

The Gemara answers: Indeed, this is what the latter clause of the Mishnah is saying: In what case are these words said? With regard to one who cuts and casts them. But if one cuts and leaves them, it is considered as though its majority emerged at once, and it must be buried.

QUESTION

בְּעֵי רָבָא: הֲלָכוּ בְּאִיבְרִין אַחֵר הָרֹב, אוֹ לֹא הֲלָכוּ בְּאִיבְרִין אַחֵר הָרֹב?

Rava raised a dilemma: Do we follow the majority with regard to limbs, or do we not follow the majority with regard to limbs?

EXPLANATION

הֲכִי דְּמִי: אִילִימָא, כְּגוֹן שִׁיֵּצֵא רוּב בְּמִיעוּט אֲבָר, וְקָא מִיכַעֲיָא לִיהּ: הָאִי מִיעוּט דְּבִרְאִי, בְּתֵר רוּב דְּאֲבָר שְׁדִינָן לִיהּ, אוֹ בְּתֵר רוּבָא דְּעוּבָר שְׁדִינָן לִיהּ?

What are the circumstances? If we say, for example, that the majority of the fetus emerged, but that majority includes the minority of a limb whose majority is still inside, and his dilemma is: This minority of the limb which is outside, do we cast it

after the majority of the limb and consider it as if it is inside, or do we cast it after the majority of the fetus and consider it emerged?

EXPLANATION

פְּשִׁיטָא דְּלֹא שְׁבָקִינָן רוּבָא דְּעוּבָר, וְאַזְלִינָן בְּתֵר רוּב אֲבָר!

It is obvious that we do not abandon the majority of the fetus and follow the majority of a limb!

EXPLANATION

אֲלָא, כְּגוֹן שֶׁיֵּצֵא חֲצִי בְּרוּב אֲבָר, וְקָא מִיבְעָא לֵיה: הֲהוּא מִיעוּט דְּבִגְנָא, מַהוּ לְמִישְׁדֵּייה בְּתֵר רוּב אֲבָר?

Rather, the dilemma is in a case where exactly half of it emerged, but that half includes the majority of a limb whose minority is still inside, and his dilemma is: That minority of the limb which is inside, what is the law as to casting it after the majority of the limb and considering it as if it has emerged, thereby completing the majority of the fetus?

PROOF

תָּא שְׁמַע: יֵצֵא רוּבּוֹ – הֲרִי זֶה יִקָּבֵר.

Come and hear a resolution from our Mishnah: If its majority emerged, it must be buried.

PROOF

מַאי רוּבּוֹ? אִילֵּימָא רוּבּוֹ מִמֶּשׁ, עַד הַשְּׁתָּא לֹא אֲשַׁמְעִינָן דְּרוּבּוֹ כְּכוּלּוֹ?

What is meant by 'its majority'? If we say its actual majority, until now have we not been taught that the majority of something is like all of it?

PROOF

אֲלָא לָאוּ, כְּגוֹן שֶׁיֵּצֵא חֲצִי בְּרוּב אֲבָר!

Rather, is it not referring to a case where half of it emerged, but that half includes the majority of a limb, proving that we do follow the majority of a limb?

ANSWER

לֹא, כְּגוֹן שֶׁיֵּצֵא רוּבּוֹ בְּמִיעוּט אֲבָר, וְקָא מִשְׁמַע לֵן דְּלֹא שְׁבָקִינָן רוּבּוֹ דְּבִגְנָמָה וְאַזְלִינָן בְּתֵר אֲבָר.

The Gemara rejects this: No, it is referring to a case where its majority emerged, but that majority includes the minority of a limb, and it teaches us that we do not abandon the majority of the animal's fetus and follow the limb.

QUESTION

בְּעֵי רַבָּא: כְּרָכוּ בְּסִיב, מַהוּ? בְּטָלִיתוּ, מַהוּ? בְּשָׁלִיתוּ, מַהוּ?

Rava raised a dilemma: If one wrapped the fetus in palm bast inside the womb and it emerged, what is the law? If one wrapped it in his cloak, what is the law? If it emerged wrapped in its afterbirth, what is the law?

OBJECTION

בְּשָׁלִיתוּ? אֹרְחִיהָ הוּא!

The Gemara asks: Why raise a dilemma about **its afterbirth**? That is its **natural manner** of birth, and it is not an interposition!

QUESTION

אֵלָא בְּשִׁלְיָא אַחֶרֶת, מָהוּ?

Rather, the dilemma is: If it was wrapped **in the afterbirth of another** animal, **what is** the law?

QUESTION

כְּרַכְתּוֹ וְאַחֲזָתוֹ וְהוֹצִיאָתוֹ, מָהוּ?

If **she wrapped it** with her hands, **held it, and brought it out**, **what is** the law?

OBJECTION

הִיכִי דְמִי? אִי דְנִפְק דְּרָךְ רִישִׁיָּה – פְּטָרְתִּיהּ!

The Gemara asks: **What are the circumstances?** If it **emerged headfirst**, the head **exempted it** from firstborn status before the hands could interpose!

EXPLANATION

אֵלָא דְנִפְק דְּרָךְ מִרְגְּלֹתָיו.

Rather, it is a case **where it emerged feetfirst**.

QUESTION

בְּלַעַתְהוּ חוּלְדָּה וְהוֹצִיאָתוֹ, מָהוּ?

Rava raised another dilemma: If **a weasel swallowed it and brought it out**, **what is** the law?

OBJECTION

הוֹצִיאָתוֹ? הָא אִפִּיקְתִּיהּ!

The Gemara asks: If the weasel **brought it out**, then the weasel **has brought it out** and it did not open the womb directly!

QUESTION

אֵלָא, בְּלַעַתּוֹ וְהוֹצִיאָתוֹ, וְהִכְנִיסְתּוֹ וְהִקְיָאָתוֹ, וְיִצֵּא מֵאֱלִיו, מָהוּ?

Rather, the dilemma is: If the weasel **swallowed it and brought it out**, and then **brought it back in and vomited it up**, and it then **emerged on its own**, **what is** the law?

QUESTION

הַדְּבִיק שְׁנֵי רַחֲמִים, וְיִצֵּא מִזֶּה וְנִכְנַס לָזֶה, מָהוּ?

If **one attached two wombs** of two animals together, and it **emerged from this womb and entered into that womb**, **what is** the law?

QUESTION

דִּידִּיהּ פֶּטֶר, דְּלֹא דִידִּיהּ לָא פֶּטֶר, אוּ דְלִמָּא דְּלֹא דִידִּיהּ נָמִי פֶּטֶר?

Does only **its own** womb **exempt** it, but **one that is not its own** does **not exempt** it, or perhaps **one that is not its own** also **exempts** it?

RESOLUTION

תיקון.

The Gemara concludes: The dilemma **shall stand** unresolved.

QUESTION

בְּעֵי רַב אַחָא: נִפְתְּחוּ כּוֹתְלֵי בֵּית הָרֶחֶם, מָהוּ?

Rav Acha raised a dilemma: If the walls of the womb were opened and the fetus emerged without touching them, what is the law?

QUESTION

אוֹיֵר רֶחֶם מְקַדֵּשׁ, וְהָאֵיפָא, אוּ דְלָמָּא נִגִּיעַת רֶחֶם מְקַדֵּשָׁה, וְהָא לִיפָא?

Does the airspace of the womb consecrate, and here it is present, or perhaps touching the womb consecrates, and here it is not present?

QUESTION

בְּעֵי מַר בַּר רַב אֲשִׁי: נֶעְקְרוּ כּוֹתְלֵי בֵּית הָרֶחֶם, מָהוּ?

Mar bar Rav Ashi raised a dilemma: If the walls of the womb were uprooted, what is the law?

OBJECTION

נֶעְקְרוּ – לִיתְנָהוּ!

The Gemara asks: If they were uprooted, they are not there at all, so how could they consecrate?

QUESTION

אֵלָּא נֶעְקְרוּ וְתָלוּ לִיהָ בְּצוּאָרֶיהָ, מָאִי?

Rather, the dilemma is: If they were uprooted and hung on its neck as it emerged, what is the law?

QUESTION

בְּמִקְוֵי מְקַדְּשֵׁי, שֶׁלֹּא בְּמִקְוֵי מֵן לֹא מְקַדְּשֵׁי, אוּ דְלָמָּא שֶׁלֹּא בְּמִקְוֵי מֵן נִמְי מְקַדְּשֵׁי?

Do they consecrate only in their place, but not in their place they do not consecrate, or perhaps not in their place they also consecrate?

QUESTION

בְּעֵי מִינֵיהּ רַבִּי יִרְמְיָה מֵרַבִּי זֵירָא: נִגְמְמוּ כּוֹתְלֵי בֵּית הָרֶחֶם, מָהוּ?

Rabbi Yirmeyah asked Rabbi Zeira: If the walls of the womb were cut down, what is the law?

ANSWER

אָמַר לִיהָ: קָא נִגְעַת בְּבַעֲיָא דְּאִיבַעֲיָא לֹו, דְּבַעֲיָא רַבִּי זֵירָא, וְאָמְרִי לָהּ בָּעָא מִינֵיהּ רַבִּי זֵירָא מֵרַבִּי אָסִי:

He said to him: You have touched upon a dilemma that was asked of us, which Rabbi Zeira raised, and some say Rabbi Zeira asked Rabbi Assi:

QUESTION

עומד מרובה על הפרוץ ויצא דרך פרוץ, פרוץ מרובה על העומד ויצא דרך עומד, מאי?

If the **standing** part of the womb is **greater** than the **breached** part, and it emerged through the **breached** part, or if the **breached** part is **greater** than the **standing** part, and it emerged through the **standing** part, what is the law?

EXPLANATION

עד כאן לא איבעיא ליה אלא פרוץ מרובה על העומד, דאיכא עומד בעולם, אבל נגממו – לא קא מיבעיא ליה.

Only in those cases did he raise a dilemma, where the breached is greater than the standing, because there is some standing part in existence, but where the walls were cut down entirely, he did not raise a dilemma, as it is obvious that it is not consecrated.

עמוד ב' DAF 70B

משנה MISHNAH

MISHNAH

מתני' בהמה שמת עוברת בתוך מעיה והושיט הרועה את ידו ונגע בו, בין בבמה טמאה בין בבמה טהורה – טהור.

MISHNAH: In the case of an animal whose fetus died inside its womb, and the shepherd reached his hand inside and touched it, whether in a non-kosher animal or in a kosher animal, the shepherd remains pure from the impurity of a carcass.

MISHNAH

רבי יוסי הגלילי אומר: בטמאה – טמא, ובטהורה – טהור.

Rabbi Yosei HaGelili says: In a non-kosher animal, the fetus is impure, and in a kosher animal, it is pure.

גמרא GEMARA

QUESTION

גמ' מאי טעמא דתנא קמא?

GEMARA: What is the reason of the First Tanna who rules that the fetus is pure in both cases?

ANSWER

אמר רב חסדא: קל וחומר, אם הועילה אמו להתירו באכילה, לא תועיל לו לטהוריה מידי נבלה?

Rav Chisda said: It is derived from an **a fortiori** argument: If the slaughter of its mother is effective to permit it for eating as a kosher fetus, **will it not be effective for it to purify it from the impurity of a carcass** while still inside?

QUESTION

אִשְׁכַּחַן בְּהֵמָה טְהוֹרָה, בְּהֵמָה טְמֵאָה מִנָּלָן?

The Gemara asks: **We have found** a source for a **kosher animal**; but for a **non-kosher animal**, from where do we derive that its dead fetus is pure?

ANSWER

אָמַר קְרָא: "וְכִי יָמוּת מִן הַבְּהֵמָה" – זוֹ בְּהֵמָה טְמֵאָה, "אֲשֶׁר הִיא לָכֶם לֶאֱכֹלָה" – זוֹ בְּהֵמָה טְהוֹרָה,

The Gemara answers: **The verse states:** "And when there dies of the animals" — this refers to a **non-kosher animal**; "which is yours to eat" — this refers to a **kosher animal**.

ANSWER

אֵיתָקַשׁ בְּהֵמָה טְמֵאָה לְבְּהֵמָה טְהוֹרָה: מָה בְּהֵמָה טְהוֹרָה – עוֹבְרָה טְהוֹרָה, אִךְ בְּהֵמָה טְמֵאָה – עוֹבְרָה טְהוֹרָה.

Thus, a **non-kosher animal** is juxtaposed to a **kosher animal**: Just as with a **kosher animal**, its fetus is pure, so too with a **non-kosher animal**, its fetus is pure.

QUESTION

וְרַבִּי יוֹסִי הַגְּלִילִי, מַאי טַעְמָא?

The Gemara asks: **And Rabbi Yosei HaGelili**, what is his **reason** for ruling that the fetus of a non-kosher animal is impure?

ANSWER

אָמַר רַבִּי יִצְחָק: דָּאָמַר קְרָא "וְכָל הוֹלֵךְ עַל כַּפָּיו בְּכָל הַחַיָּה הַחֲלֹקֶת וְגוֹי" – מִהֶלְכִּי כַּפַּיִם בְּחַיָּה טְמֵאָתִי לָהּ.

Rabbi Yitzchak said: As the verse states: "And whatever walks on its paws among all the living things that walk..." which is expounded to mean: **Those that walk on paws inside a living thing**, I have declared impure for you.

OBJECTION

אֵלָא מַעֲתָה, קָלוּט בְּמַעֲי פֶּרָה לִיטְמָא, דְּמִהֶלְכִּי כַּפַּיִם בְּחַיָּה הוּא?

The Gemara objects: **If that is so**, then a fetus with **uncloven hooves inside the womb of a cow** should become impure, as it is a fetus of **those that walk on paws inside a living thing**!

RESOLUTION

מִהֶלְכִּי כַּפַּיִם בְּמִהֶלְכִּי אַרְבַּע, וְהָאִי מִהֶלְכִּי אַרְבַּע בְּמִהֶלְכִּי שְׁמֹנֶה הוּא.

The Gemara answers: The verse only refers to **those that walk on four paws inside those that walk on four paws**; but this fetus is **one that walks on four inside one that walks on eight**, since a cow's split hooves count as eight.

OBJECTION

פֶּרָה בְּמַעֲי גָמַל לֹא תִטְמָא, דְּמִהֶלְכִּי שְׁמֹנֶה בְּמִהֶלְכִּי אַרְבַּע הוּא,

The Gemara objects: If so, a fetus of a cow inside the womb of a camel should not become impure, as it is a fetus of those that walk on eight inside those that walk on four!

RESOLUTION

”הוֹלִיךְ”, ”וְכָל הוֹלִיךְ” – לְרַבּוֹת פֶּרֶה בְּמַעֲי גִמְל.

The Gemara answers: The verse could have said "walks", but it says "and whatever walks" — to include a fetus of a cow inside the womb of a camel.

OBJECTION

קְלוּט בְּמַעֲי קְלוּטָה לִיטְמָא, דְּמַה לְכִי אַרְבַּע בְּמַה לְכִי אַרְבַּע הוּא!

The Gemara objects: If so, a fetus with **uncloven hooves inside** a mother with **uncloven hooves** of a kosher species should become impure, as it is a fetus of those that walk on four inside those that walk on four!

RESOLUTION

לְהִכִּי אַחֲנֵי קַל וְחוֹמֶר דְּרַב חֲסִידָא.

The Gemara answers: For this reason, the a fortiori argument of Rav Chisda is effective to purify any fetus of a kosher species.

OBJECTION

מִתְקִיר לֵה רַב אַחַדְבּוּי בַּר אַמִּי: חֲזִיר בְּמַעֲי חֲזִירָתָא לֹא לִיטְמָא, דְּמַה לְכִי שְׂמֹנָה בְּמַה לְכִי שְׂמֹנָה הוּא!

Rav Achadvoi bar Ami challenged this: If so, a dead pig fetus inside the womb of a female pig should not become impure, as it is a fetus of those that walk on eight inside those that walk on eight!

ANSWER

אַלָּא אָמַר רַב נַחֲמָן בַּר יִצְחָק, מֵהֶכָּא: ”נִפְשׁ כִּי תִגַּע בְּכָל טָמֵא אוֹ בְּנִבְלַת חַיָּה טָמְאָה אוֹ בְּנִבְלַת בְּהֵמָה טָמְאָה אוֹ בְּנִבְלַת שָׂרִץ טָמֵא.”

Rather, Rav Nachman bar Yitzchak said: Rabbi Yosei HaGelili's source is from here: "A soul that touches any impure thing, or the carcass of an impure wild animal, or the carcass of an impure domesticated animal, or the carcass of an impure creeping thing..."

QUESTION

וְכִי נִבְלַת בְּהֵמָה טָמְאָה מְטַמְּאָה, וּבִטְהוֹרָה לֹא מְטַמְּאָה?

The Gemara asks: Does only the carcass of an impure animal impart impurity, and that of a pure animal does not impart impurity? Surely both do!

ANSWER

אַלָּא אֵיזָה זֶה? זֶה עוֹבֵר, שֶׁבְּטָמְאָה טָמֵא, וּבִטְהוֹרָה טָהוֹר.

Rather, which case is this referring to? This is a fetus, which in an impure mother is impure, and in a pure mother is pure.

QUESTION

ומאחר דנפקא ליה מדרב נחמן בר יצחק, דרבי יצחק למה לי?

The Gemara asks: **And since he derives it from the verse cited by Rav Nachman bar Yitzchak, why do I need the verse of Rabbi Yitzchak?**

ANSWER

אי לא דרבי יצחק, הוה אמינא: כולייה לדרבי הוא דאיתא, קא משמע לן.

The Gemara answers: **Were it not for the teaching of Rabbi Yitzchak, I would have said that the entire verse comes only for that which Rabbi Yehuda HaNasi expounded; therefore, Rabbi Yitzchak teaches us** that it is also expounded this way.

BRAISA

תניא, אמר רבי יונתן: נמתי לו לכן עזאי, למדנו נבלת בהמה טהורה שטמאה, ונבלת בהמה טמאה שטמאה, נבלת חיה טמאה שטמאה.

It was taught in a braisa: Rabbi Yonatan said: I said to Ben Azzai: We have learned that the carcass of a pure domesticated animal imparts impurity, and the carcass of an impure domesticated animal imparts impurity, and the carcass of an impure wild animal imparts impurity.

BRAISA

נבלת חיה טהורה לא למדנו מניין?

But the carcass of a pure wild animal we have not learned; from where do we derive it?

BRAISA

נב לי: "כל הולך על כפיו בכל החיה ההלכת".

He said to me: It is derived from: "Whatever walks on its paws among all the living things that walk."

BRAISA

נמתי לו: וכי נאמר "וכל חיה"? והלא לא נאמר אלא "בכל החיה", למה לבי פנים בחיה הוא דאיתא.

I said to him: Is it written "and all wild animals"? Surely it is only written "among all the living things", which comes only for those that walk on paws inside a living thing!

BRAISA

נב לי: ומה ישמעאל אומר בדבר הזה?

He said to me: And what does your master, Rabbi Yishmael, say on this matter?

BRAISA

נמתי לו: "וכי ימות מן הבהמה" – זו בהמה טמאה, "אשר היא לכם לאכלה" – זו בהמה טהורה, למדנו חיה בכלל בהמה, ובהמה בכלל חיה. חיה טהורה בכלל בהמה טהורה, חיה טמאה בכלל בהמה טמאה.

I said to him: He expounds: "And when there dies of the animals" — this is an impure animal; "which is yours to eat" — this is a pure animal; we have learned that a wild animal is included in "domesticated animal", and a domesticated

animal is included in "wild animal". A pure wild animal is included in a pure domesticated animal, and an impure wild animal is included in an impure domesticated animal.

SUMMARY

The daf begins by clarifying the necessity of both statements of Rabba and Rav Huna, testing Rabba's view of retroactive consecration against a Mishnah about cutting a fetus during a difficult labor. Rava then introduces a series of fascinating dilemmas: whether we follow the majority of a limb to complete the majority of a fetus, and whether various coverings (like palm bast, a cloak, or another animal's afterbirth) act as a chatzitzah during birth. The Gemara also analyzes extraordinary cases, such as a fetus swallowed and regurgitated by a weasel, two wombs joined together, a birth where the fetus does not touch the opened walls of the womb, and a case where the womb's walls are uprooted or partially breached. These deep inquiries into the physical boundaries of birth and kedushah are left unresolved by the Gemara with a status of teiku.

למעשה WHAT TO TAKE HOME

In today's daf, Rava and the other Amoraim take us through a series of extraordinary, highly unusual scenarios regarding how a newborn animal might emerge into the world. They ask about a fetus wrapped in palm bast, wrapped in a cloak, swallowed and vomited out by a weasel, or passing through two attached wombs. On the surface, these cases seem almost impossible, yet our Sages spend precious time analyzing the halachic status of each one.

This teaches us a profound lesson about how Hashem views reality. In the eyes of the Torah, there is no such thing as a situation so bizarre, messy, or convoluted that it is left outside the realm of holiness. We often look at our own lives, our complicated family dynamics, our chaotic schedules, or the sudden, strange challenges that catch us completely off guard, and we think, "This is too messy. Hashem cannot possibly be found in this confusion."

But the sugya shows us otherwise. Just as the halacha reaches into the mouth of a weasel or between two attached wombs to find the line of law and sanctity, so too does Hashem's providence reach into the most tangled corners of your life. No situation you find yourself in is too strange or too broken to be elevated through the Torah.

Today, when you encounter an unexpected, chaotic, or highly unusual disruption in your day, do not throw your hands up in frustration. Take a deep breath, realize that Hashem is present even in this bizarre scenario, and ask yourself: "What is the Ratzon Hashem for me in this exact, messy moment?"

הלכות דעות • פרק שביעי

Learned like the daf, the literal words in bold, flowing with the elucidation

CHAPTER PREVIEW

In this chapter, the Rambam guides us through the severe prohibitions of lashon horah (evil speech), rechilus (gossip), and the destructive traits of taking revenge and bearing a grudge. We learn how careful a Yid must be with his tongue, as Hashem detests these sins which can destroy lives and tear apart the fabric of our community.

The Rambam also defines the subtle offshoots of these sins, known as the "dust of lashon horah," showing us how even seemingly innocent talk, joking, or praising someone in front of their enemies can lead to terrible harm. We are taught the proper way to purify our hearts and speech to live in harmony with our fellow Jews.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

הלכה א

Halacha 1: The Prohibition Against Gossiping and Talebearing

המרגל בחרו

One who gossips against his fellow

עובר בלא תעשה

transgresses a negative commandment,

שנאמר

as it is said in the Torah (Vayikra 19:16):

"לא תלך רכיל בעמך."

"Do not go as a talebearer among your people."

ואף על פי שאין לוקין על דבר זה

And even though we do not lash the transgressor for this matter, since it is a prohibition that does not involve a physical action,

עון גדול הוא

it is a great sin

וגורם להרג נפשות רבות מישראל.

and it causes the killing of many souls from Israel.

לכה נסמך לו

Therefore, this warning is juxtaposed to it in the very same verse:

"וְלֹא תֵעָמַד עַל דַּם רֵעֶךָ."

"and do not stand by the blood of your neighbor."

צֵא וְלָמַד מָה אָרַע לְדֹאֵג הָאֲדָמִי:

Go out and learn what befell Doeg the Edomite, whose lashon hara caused the destruction of the entire city of Nov, the city of Kohanim.

הַלָּכָה ב

Halacha 2· The Distinction Between Gossip, Lashon Horah, and Defamation of Character

אִי זֶהוּ רֹכֵיל.

Who is a gossip? This refers to

זֶה שְׁטוֹעֵץ דְּבָרִים וְהוֹלֵךְ מִזֶּה לָזֶה

this person who carries matters and goes from this one to this one

וְאוֹמֵר כֹּךְ אָמַר פְּלוֹנִי

and says, "Thus said so-and-so,

כֹּךְ וְכֵן שָׁמַעְתִּי עַל פְּלוֹנִי.

thus and so I heard about so-and-so."

אֲף עַל פִּי שֶׁהוּא אֱמֶת

Even though the report is truth,

הִרִי זֶה מִמְּחַרֵּב אֶת הָעוֹלָם.

behold, this behavior destroys the world.

יֵשׁ עוֹן גָּדוֹל מִזֶּה עַד מָאֵד

There is a sin greater than this until very much,

וְהוּא בִּכְלָל לְאוֹ זֶה

and it is also included in the prohibition of this verse,

וְהוּא לְשׁוֹן הָרַע.

and it is lashon horah.

וְהוּא הַמְּסַפֵּר בִּגְנוּת חֲבֵרוֹ

And this is the one who relates the disgrace of his fellow,

אף על פי שאומר אמת.

even though he says truth.

אבל האומר שקר

But the one who says falsehood

נקרא מוציא שם רע על חברו.

is called one who spreads a bad name about his fellow.

אבל בעל לשון הרע

But a master of lashon horah

זה שיושב ואומר

is this person who sits and says,

כה וכה עשה פלוני

"Thus and so did so-and-so,

וכה וכה היו אבותיו

and thus and so were his ancestors,

וכה וכה שמעתי עליו"

and thus and so I heard about him,"

ואמר דברים של גנאי.

and says matters of disgrace.

על זה אמר הכתוב

About this, the verse says:

"יִכַּתֵּה' כָּל שִׁפְתֵי חֶלְקוֹת לְשׁוֹן מְדַבֶּרֶת גְּדִלוֹת":

"May Hashem cut off all lips of flattery, a tongue that speaks proud things."

הלכה ג

Halacha 3 · The Extreme Severity and Punishment of Speaking Lashon Hara

אמרו חכמים

The Sages said:

שֶׁלֹּשׁ עֲבֻרוֹת נִפְרָעִין מִן הָאָדָם בְּעוֹלָם הַזֶּה

For three transgressions, retribution is exacted from a person in this world,

ואין לו חלק לעולם הבא.

and he has no portion in the World to Come.

עבודת כוכבים וגלוי עריות ושפיכות דמים.

They are: **worship of stars** (idolatry), **uncovering of nakedness** (forbidden sexual relations), and **spilling of blood** (murder).

ולשון הרע כנגד כלם.

And lashon hara is against—meaning, equal in weight to—all of them.

ועוד אמרו חכמים

And further, the Sages said:

כל המספר בלשון הרע כאלו כופר בעקר.

Anyone who speaks with lashon hara is as if he denies the **Essence** of Hashem's sovereignty,

שנאמר "אשר אמרו ללשוננו נגביר שפתינו אתנו מי אדון לנו".

as it is said in Tehillim, "Who said, 'With our tongue we will prevail; our lips are with us, who is master over us?'"

ועוד אמרו חכמים

And further, the Sages said:

שלשה לשון הרע הורגת.

Three people lashon hara kills:

האומר. והמקבל. וזה שאומר עליו.

The one who speaks it, and the one who accepts it, and this one whom he speaks about.

והמקבל לו יותר מן האומר:

And the one who accepts it is harmed even more than the one who speaks it.

הלכה ד

Halacha 4 · The Dust of Lashon Horah and Speaking Through Deceit or Jest

ויש דברים שהם אבק לשון הרע.

And there are matters that they are the dust of lashon horah, meaning they are not direct lashon horah but lead to it or contain a trace of it.

כיצד.

How so?

מי יאמר לפלוני שיהיה כמות שהוא עתה.

For example, one **who will say to so-and-so that he should** continue to be like that he is now, which hints that his current behavior is not proper.

או שיאמר שתקו מפלוני איני רוצה להודיע מה ארע ומה היה.

Or that he says, "Be silent from speaking about so-and-so, I do not want to make known what happened and what was," which arouses curiosity and implies something bad occurred.

וכיוצא בדברים האלו.

And like the matters these, which subtly damage a person's reputation.

וכל המספר בטובת חברו בפני שונאיו הרי זה אבק לשון הרע

And anyone who speaks of the goodness of his fellow in the presence of his enemies, behold this is the dust of lashon horah,

שזה גורם להם שיספרו בגנותו.

for this causes them that they will speak of his disparagement in order to counter the praise.

ועל זה הענין אמר שלמה

And on this matter said Shlomo in his wisdom in Sefer Mishlei:

"מְבָרֵךְ רֵעֵהוּ בְּקוֹל גָּדוֹל בִּבְקֹר הַשָּׁפִים קִלְלָה תִּחָּשֵׁב לוֹ."

"One who blesses his fellow with a voice loud in the morning rising early, a curse it will be considered for him,"

שמתוה טובתו בא לידי רעתו.

for from his goodness, meaning the praise he receives, it comes to his harm.

וכן המספר בלשון הרע דרך שחוק ודרך קלות ראש

And so too one who speaks with lashon horah by way of jest and by way of levity,

כלומר שאינו מדבר בשנאה.

meaning that he does not speak with hatred but merely for amusement.

הוא ששלמה אמר בחכמתו

He is the one of whom Shlomo said in his wisdom in Sefer Mishlei:

"כַּמֶּתֶלֶה לֵהּ הִירָה זָקִים חֲצִים וּמָוֶת"

"As a madman who shoots firebrands, arrows, and death,"

ואמר הלא משחק אני."

"and says, 'Am I not joking?'"

וְכֵן הַמְסַפֵּר לְשׁוֹן הָרַע דֶּרֶךְ רַמְאוֹת

And so too one who speaks lashon horah by way of deceit,

וְהוּא שֶׁיְסַפֵּר לְתַמּוֹ כְּאִלּוּ אֵינוֹ יוֹדֵעַ שֶׁדָּבָר זֶה שֶׁדִּבֶּר לְשׁוֹן הָרַע הוּא

and he is one who speaks in his innocence, as if he does not know that matter this that he spoke, lashon horah it is,

אֶלָּא כְּשֶׁמַּמְחִין בּוֹ אֹמֵר אֵינִי יוֹדֵעַ שֶׁדָּבָר זֶה לְשׁוֹן הָרַע

rather, when they protest against him, he says, "I do not know that matter this is lashon horah,

אוֹ שֶׁאֵלּוּ מַעֲשָׂיו שֶׁל פְּלוֹנִי:

or that these are the deeds of so-and-so."

הַלָּכָה ה'

Halacha 5 · The Definition of Lashon Horah and the Rule of Disclosure Before Three People

אֶחָד הַמְסַפֵּר בְּלִשׁוֹן הָרַע בְּפָנֵי חֲבֵירוֹ אוֹ שְׁלֹא בְּפָנָיו,

It is the same whether one speaks lashon hara in the presence of his fellow who is being spoken about, or not in his presence,

וְהַמְסַפֵּר דְּבָרִים שְׁגוֹרְמִים אִם נִשְׁמָעוּ אִישׁ מִפִּי אִישׁ לְהַזִּיק חֲבֵירוֹ בְּגוּפוֹ אוֹ בְּמָמוֹנוֹ,

and so too one who tells matters that cause, if they are heard by passing from man from the mouth of man, to harm his fellow in his body or in his money,

וְאִפְּלוּ לְהַצִּיר לוֹ אוֹ לְהַפְחִידוֹ, הֲרִי זֶה לְשׁוֹן הָרַע.

and even if the words only cause to distress him or to frighten him, behold this is considered lashon hara.

וְאִם נֶאֱמְרוּ דְּבָרִים אֵלּוּ בְּפָנֵי שְׁלֹשָׁה כְּכֹר נִשְׁמָע הַדָּבָר וְנוֹדָע.

And if these matters were said in the presence of three people, already the matter is heard and known to the public.

וְאִם סִפֵּר הַדָּבָר אֶחָד מִן הַשְּׁלֹשָׁה פַּעַם אַחֶרֶת אֵין בּוֹ מִשּׁוֹם לְשׁוֹן הָרַע.

And if one of the three told the matter a second time, there is not in it a prohibition because of lashon hara.

וְהוּא שֶׁלֹּא יִתְכַּוֵּן לְהַעֲבִיר הַקּוֹל וּלְגַלּוֹתוֹ יוֹתֵר:

And that is provided that he does not intend to spread the rumor and to reveal it more than it has already been revealed.

הַלָּכָה ו'

Halacha 6 · Distancing Oneself from Speakers of Lashon Horah and the Desert Decree

כָּל אֵלּוּ הֵם בְּעֲלֵי לְשׁוֹן הָרַע

All of these are masters of lashon horah,

שְׂאִסוּר לְדוּר בְּשִׁכְנוֹתָם

that it is forbidden to dwell in their neighborhood,

וְכָל שָׂכֵן לֵישֵׁב עִמָּהֶם וְלִשְׁמָע דְּבָרֵיהֶם.

and all the more so to sit with them and to hear their words.

וְלֹא נִחְתָּם גִּזְרֵי דִין עַל אֲבוֹתֵינוּ בַּמִּדְבָּר

And not was sealed the decree of judgment against our ancestors in the desert,

אֶלָּא עַל לְשׁוֹן הָרַע לְבַד:

except for lashon horah alone.

הִלְכָּה ז

Halacha 7: The Prohibition of Taking Revenge and the Virtue of Rising Above One's Feelings

הַנּוֹקֵם מִחֲבֵירוֹ עוֹבֵר בְּלֹא תַעֲשֶׂה

One who takes revenge from his colleague transgresses a negative commandment,

שְׁנַיִמָּר לֹא תִקָּם.

as it is said in the Torah, "Do not take revenge."

וְאַף עַל פִּי שֶׁאֵינוֹ לֹקָה עָלָיו

And even though it is a prohibition that does not involve an action, and therefore that he is not lashed for it,

דֵּעָה רָעָה הִיא עַד מְאֹד.

nevertheless, a trait bad it is, until very much so.

אֶלָּא רָאוּי לוֹ לְאָדָם לִהְיוֹת מַעֲבִיר עַל מְדוּתָיו

Rather, it is proper for him, for a person, to be one who passes over his feelings

עַל כָּל דְּבָרֵי הָעוֹלָם

over all matters of the world,

שֶׁהַכָּל אֶצֶל הַמְּבִינִים דְּבָרֵי הֶכָּל וְהִבָּאִי

for everything, according to those of understanding, are matters of vanity and emptiness,

וְאֵינָן כְּדַאי לְנִקָּם עֲלֵיהֶם.

and they are not worth taking revenge for them.

כיצד היא הנקימה.

How is the taking of revenge defined? If one said to him, to his colleague, "Lend me your hatchet," and the colleague said to him, "I will not lend you."

למחר צריה לשאל ממנו,

On the morrow, he, the first person, needs to borrow from him, the second person.

אמר לו חברו השאילני קרדמה,

He said to him, to his colleague, "Lend me your hatchet."

אמר לו איני משאילה כדרךך שלא השאלתני כששאלתי ממך,

And the first person said to him, "I will not lend you, just as that not you lent me when I asked from you."

הרי זה נוקם.

Behold, this is taking revenge.

אלא כשיבוא לו לשאל יתן בלב שלם

Rather, when he comes to him to borrow, he should give with a heart whole,

ולא יגמל לו כאשר גמלו.

and not repay him just as he repaid him.

וכן כל כיוצא באלו.

And so all similar to these cases.

וכן אמר דוד בדעותיו הטובות

And so said Dovid regarding his traits, the good ones, in Tehillim 7:5:

"אם גמלתי שולמי רע ואחלצה וגו':

"If I have repaid my ally evil, and I rescued my oppressor without cause," etc.

הלכה ח

Halacha 8 · The Prohibition Against Bearing a Grudge and the Proper Character Trait

וכן כל הנוטר לאחד מישראל עובר בלא תעשה

And so, anyone who bears a grudge against one of Israel transgresses a negative commandment,

שנאמר ויקרא יט יח "ולא תטר את בני עמך".

as it is said in Vayikra 19:18, "and you shall not bear a grudge against the children of your people."

כיצד היא הנטירה.

How is the bearing of a grudge defined?

ראובן שאמר לשמעון השכיר לי בית זה או השאלני שור זה ולא רצה שמעון.

Take Reuven who said to Shimon, "Rent to me this house," or "Lend me this ox," and Shimon did not want to do so.

למים בא שמעון לראובן לשאל ממנו או לשכר ממנו

After days had passed, Shimon came to Reuven to borrow from him or to rent from him,

ואמר לו ראובן הא לה הריני משאילך ואיני כמותך לא אשלם לך כמעשיך.

and Reuven said to him, "Here is it for you, behold I am lending to you, and I am not like you; I will not repay to you like your deeds."

העושה כזה עובר בלא תטר.

The one who does like this transgresses the negative commandment of "you shall not bear a grudge."

אלא ימחה הדבר מלבו ולא יטרנו.

Rather, he must wipe the matter from his heart and not bear a grudge about it.

שכל זמן שהוא נוטר את הדבר וזוכרו שמה יבוא לנקם.

For all time that he bears a grudge regarding the matter and remembers it, perhaps he will come to take revenge.

לפיכך הקפידה תורה על הנטירה עד שימחה העון מלבו ולא יזכרנו כלל.

Therefore, the Torah was strict about the bearing of a grudge, until a person reaches the point that he wipes the offense from his heart and does not remember it at all.

וזו היא הדעה הנכונה שאפשר שיתקיים בה ישוב הארץ

And this is the correct character trait, through which it is possible that the settlement of the land will be sustained,

ומשאם ומתנם של בני אדם זה עם זה:

as well as the business dealings of human beings, one with another.

CHAPTER SUMMARY

The Rambam begins by defining rechilus and lashon horah, explaining that even speaking the truth about a colleague in a disparaging way is a severe sin equivalent to the three cardinal sins. He warns us against the "dust of lashon horah"—which includes sly remarks, insincere jokes, or praising someone in front of those who dislike him—and forbids us from living near or sitting with those who speak evil. Finally, the Rambam details the prohibitions of taking revenge and bearing a grudge, explaining that a person must rise above worldly matters, wipe any resentment from his heart, and help his fellow Jew with a full heart even if he was previously mistreated.

My dear talmid, when you look closely at this sugya, you see that the Torah is not just warning us against telling lies or causing physical harm. The Chazal tell us that lashon hara is equivalent to the three worst sins, and that the decree on our ancestors in the desert was sealed only because of it. Why is this? Because the way we speak and the way we react to others is the very foundation of our emunah. When a person speaks lashon hara, or when he holds a grudge and says, 'I won't lend to you because you didn't lend to me,' he is acting as if he is the master of his own world, forgetting that Hashem is in charge of everything.

The Rambam teaches us that a person of understanding looks at all these petty worldly matters, who lent what, who said what, who insulted whom, as utter vanity. When someone refuses to help you, or when you feel the urge to share a juicy piece of gossip, the yetzer hara wants you to believe that this moment is the most important thing in the world. But the true avodah of a Yid is to rise above these small feelings, to wipe the slate clean, and to realize that keeping peace and protecting another Yid's dignity is what truly matters to Hashem.

Today, when someone asks you for a favor, or when you are tempted to remind someone of how they let you down in the past, do not take revenge and do not bear a grudge. Give with a whole heart, erase the memory of their slight from your mind entirely, and speak only words that build up your fellow Jew.

תהלים • חמשה קאפיטלער

The Five Daily Kapitlach

CHAPTER PREVIEW

These are the five kapitlach of Tehillim said every single day: 32, 43, 83, 121, and 130, each set word for word with its English meaning. They are gathered here as one section so the whole daily Tehillim can be said and downloaded together.

All introductions and contextual notes are the editor's commentary and are not part of the original text.

פרק ל"ב CHAPTER 32

לְדוֹד מִשְׁכִּיל אֲשֶׁרִי נָשׁוּי פֶשַׁע כָּסוּי חֲטָאָה:
 אֲשֶׁרִי אָדָם לֹא יִחְשַׁב יְהוָה לוֹ עֹז וְאֵין בְּרוּחוֹ רִמְיָה:
 כִּי הִחַרְשֹׁתִי בָּלוּ עֲצָמַי בְּשֹׁאֲגָתִי כָּל הַיּוֹם:
 כִּי יוֹמָם וּלְיָלָה תִּכְבֵּד עָלַי יְדָה נִהַפָּה לְשׁוֹדֵי בַּחֲרֹבְנִי קִיץ סֵלָה:
 חֲטָאתִי אוֹדִיעָה וְעוֹנִי לֹא כִסִּיתִי אֲמַרְתִּי אוֹדָה עָלַי פֶשַׁעִי לִיהוָה וְאַתָּה נָשֵׂאתָ עֹז חֲטָאתִי סֵלָה:
 עַל זֹאת יִתְפַּלֵּל כָּל חֹסֵיד אֱלֹהִים לְעֵת מִצָּא רַק לְשֹׁטֵף מִיָּם רַבִּים אֱלֹהִים לֹא יִגִּיעוּ:
 אַתָּה סֹתֵר לִי מִצָּר תִּצְרֶנִּי רָנִי פֶלֶט תְּסוּבְּבֵנִי סֵלָה:
 אֲשַׁכִּילָה וְאוֹרָה בְּדֶרֶךְ זוֹ תִּלְךָ אֵינִי עֹלָה עֵינַי:
 אֵל תִּהְיוּ כָּסוּס כְּפָרֵד אֵין הִבִּינִי בְּמִתְגַּוֵּר וְרָסֹן עֲדִיו לְבָלוֹם בַּל קָרַב אֱלֹהִים:
 רַבִּים מִכְּאוֹבִים לָרָשָׁע וְהַבּוֹטֵחַ בִּיהוָה חֹסֵד יְסוּבְּבֵנוּ:
 שִׁמְחוּ בִיהוָה וְגִילוּ צְדִיקִים וְהִרְנִינוּ כָּל יִשְׂרָאֵל לֵב:

פרק מ"ג CHAPTER 43

שָׁפֹטֵנִי אֱלֹהִים וְרִיבָה רִיבִי מִגּוֹי לֹא חֹסֵיד מֵאִישׁ מִרְמָה וְעוֹלָה תִּפְלֹטֵנִי:
 כִּי אַתָּה אֱלֹהִים מְעוּזִי לָמָּה זִנְחִיתָנִי לָמָּה קִדַּר אֶתְהַלֵּךְ בְּלֶחֶץ אוֹיֵב:
 שְׁלַח אוֹרָה וְאַמְתָּה הַמָּה יִנְחֹנֵנִי יְבִיאוּנִי אֶל הָר קוֹדֶשׁ וְאֶל מִשְׁכְּנוֹתֶיךָ:
 וְאֲבֹאָה אֶל מִזְבֵּחַ אֱלֹהִים אֶל אֵל שְׁמֹחַת גִּילִי וְאוֹדָה בְּכִנּוֹר אֱלֹהִים אֱלֹהִים:
 מִה תִּשְׁתַּחֲוֶה נַפְשִׁי וּמִה תִּתְהַמֵּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי עוֹד אוֹדְנִי יְשׁוּעַת פָּנֶי וְאֱלֹהִים:

שִׁיר מִזְמוֹר לְאַסָּף:

אֱלֹהִים אֵל דָּמִי לָךְ אֵל תַּחֲרַשׁ וְאֵל תִּשְׁקֹט אֵל:

כִּי הִנֵּה אוֹיְבֶיךָ יִהְיֶינָיִם וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ:

עַל עֲמָךְ יַעֲרִימוּ סוֹד וְיִתְיַעֲצוּ עַל צָפוֹנֶיךָ:

אָמְרוּ לָכֵן וְנִכְחִידֶם מִגּוֹי וְלֹא יִזְכָּר שֵׁם יִשְׂרָאֵל עוֹד:

כִּי נִוָּעֲצוּ לֵב יַחֲדוּ עָלֶיךָ בְּרִית יִכְרֹתוּ:

אֱהִי אָדוֹם וְיִשְׁמַעְאֲלִים מוֹאֵב וְהַגָּרִים:

גָּבַל וְעֲמֹן וְעַמְלֵק פָּלְשֶׁת עִם יֹשְׁבֵי צוּר:

גַּם אֲשׁוּר נִלְוָה עִמָּם הָיוּ זְרוּעַ לִבְנֵי לוֹט סֶלָה:

עֲשֵׂה לָהֶם כְּמִדְיָן כְּסִיסְרָא כְּיִבִּין בְּנַחַל קִישׁוֹן:

נִשְׁמְדוּ בְּעֵין דָּאֵר הָיוּ דָמָן לְאַדְמָה:

שִׁיתֵּמוּ נְדִיבֵמוֹ כְּעֶרֶב וְכִזְאָב וְכִזְבַּח וְכִצְלָמְנָע כָּל גְּסִיכְמוֹ:

אֲשֶׁר אָמְרוּ נִירְשָׁה לָנוּ אֵת גְּאוֹת אֱלֹהִים:

אֱלֹהֵי שִׁיתֵּמוּ כַּגִּלְגַּל כְּקֶשׁ לִפְנֵי רוּחַ:

כְּאֵשׁ תִּבְעֶר יָעַר וְכִלְהָבָה תִּלְהַט הָרִים:

כֵּן תִּרְדָּפֶם בְּסַעֲרָךְ וּבְסוּפָתְךָ תִּבְהַלֵּם:

מִלֵּא פְּנֵיהֶם קִלּוֹן וַיִּבְקְשׁוּ שְׁמֶךָ יְהוָה:

יִבְשׁוּ וַיִּבְהָלוּ עַדִּי עַד וַיִּחַפְּרוּ וַיֵּאבְדּוּ:

וַיִּדְעוּ כִּי אַתָּה שְׁמֶךָ יְהוָה לִבְדָּדָה עֲלִיוֹן עַל כָּל הָאָרֶץ:

שִׁיר לַמַּעֲלוֹת אֶשָּׂא עֵינַי אֶל הַהָרִים מֵאֵין יָבֹא עֲזָרִי:

עֲזָרִי מֵעַם יְהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ:

אֵל יִתֵּן לַמוֹט רִגְלָךְ אֵל יָנוּם שִׁמְרָךְ:

הִנֵּה לֹא יָנוּם וְלֹא יִישָׁן שׁוֹמֵר יִשְׂרָאֵל:

יְהוָה שִׁמְרָךְ יְהוָה צִלָּךְ עַל יַד מִינָה:

יוֹמָם הַשֶּׁמֶשׁ לֹא יִכָּכֶה וַיֵּרַח בִּלְיָלָהּ:

יְהוָה יִשְׁמְרֶךָ מִכָּל רָע יִשְׁמֹר אֶת נַפְשְׁךָ:

יְהוָה יִשְׁמֹר צַאתְךָ וּבֹאֶךָ מֵעַתָּה וְעַד עוֹלָם:

פָּרָק ק"ל CHAPTER 130

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קִרְאֲתֶיךָ יְהוָה:

אֲדֹנִי שְׁמַעָה בְּקוֹלִי תַּהֲיֶינָה אַזְנוֹיֶךָ קִשְׁבוֹת לְקוֹל תַּחֲנוּנִי:

אִם עֲוֹנוֹת תִּשְׁמֹר יְהוָה אֲדֹנִי מִי יַעֲמֹד:

כִּי עָמַךְ הִסְלִיכָה לְמַעַן תִּזְרָא:

קוֹיֵתִי יְהוָה קִוֵּיתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחֵלֵתִי:

נַפְשִׁי לֹאֲדֹנִי מִשְׁמָרִים לְבַקֵּר שׁוֹמְרִים לְבַקֵּר:

יַחַל יִשְׂרָאֵל אֵל יְהוָה כִּי עִם יְהוָה הַחֲסֹד וְהַרְבֵּה עֲמוֹ פְּדוּת:

וְהוּא יַפְּדֶה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנֹתָיו:

לְמַעֲשֶׂה WHAT TO TAKE HOME

When you feel weighed down by your mistakes, do not keep silent or try to hide them. Open your heart to Hashem in honest confession, and then immediately shift your focus to absolute trust in His forgiveness and constant protection, knowing that He never slumbers and is always guarding your steps.

Today, the moment you feel a heavy heart or a sense of spiritual distance, stop what you are doing, speak to Hashem in your own words to acknowledge your mistake, and then say out loud: 'My help is from Hashem, who forgives and guards my soul.'